



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

GENERAL LIBRARY

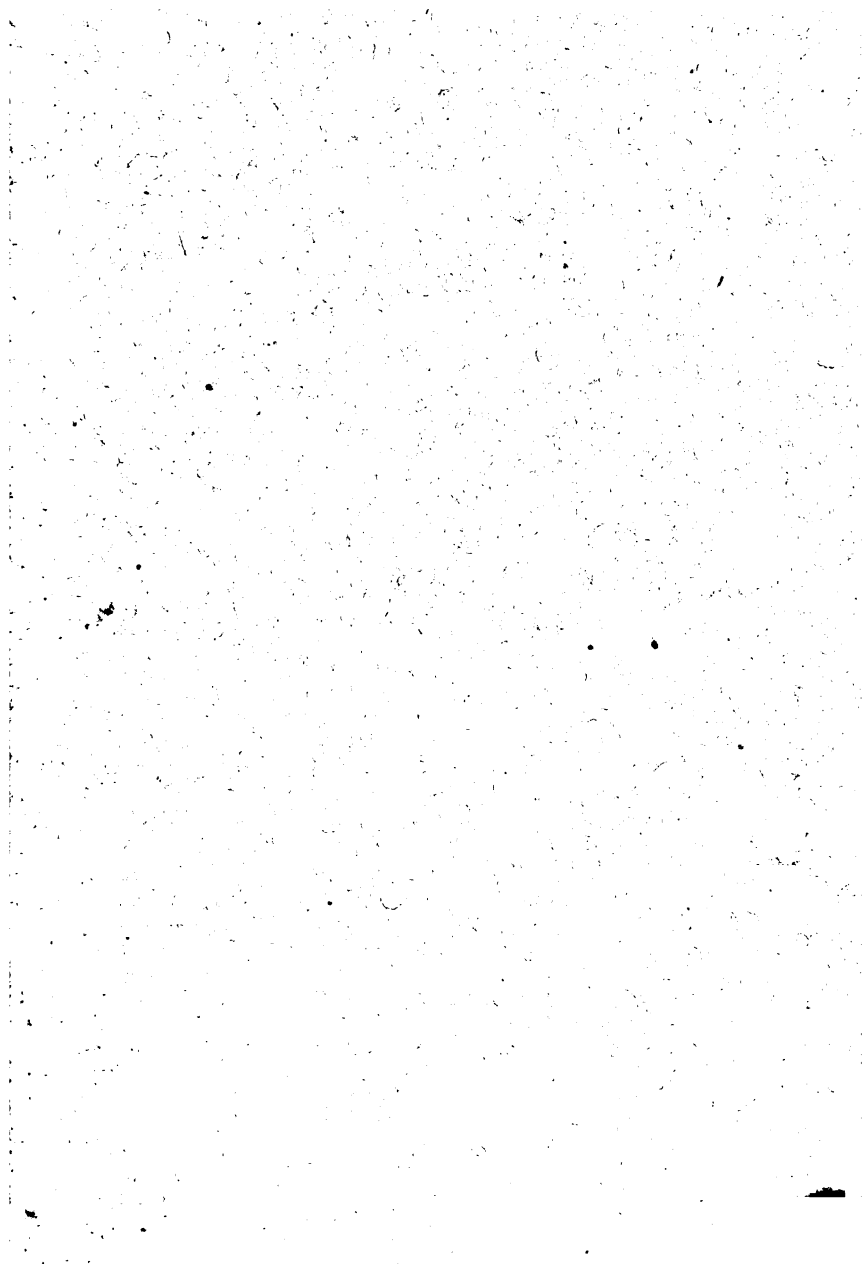
OF

University of Michigan

Presented by

H. C. Granger

11/30/01





Blue 21, 2/4 a

THE SABBATH QUESTION.

FROM

THE ROMAN CATHOLIC STANDPOINT,

AS STATED BY THE

"CATHOLIC MIRROR,"

TOGETHER WITH

INTRODUCTION AND REMARKS.

ABRAM HERBERT LEWIS, D. D.,

AUTHOR OF "BIBLICAL TEACHINGS CONCERNING THE SABBATH AND THE SUNDAY," "A CRITICAL HISTORY OF THE SABBATH AND THE SUNDAY IN THE CHRISTIAN CHURCH," "CRITICAL HISTORY OF SUNDAY LEGISLATION," "PAGANISM SURVIVING IN CHRISTIANITY," ETC., ETC.

FOURTH EDITION, THIRTIETH THOUSAND.

AMERICAN SABBATH TRACT SOCIETY:
Room 100, Bible House, New York City; 51 South Carpenter
Street, Chicago, Ill.; and Alfred, N. Y.
1894.

BV
113
·LG7
1894

PREFACE TO SECOND EDITION.

The articles from the *Catholic Mirror*, which form the bulk of the following pages, have created a remarkable interest, and, in various forms, have had a phenomenally wide circulation. This is deeply significant at a time when the Sabbath question is so widely agitated, and when so many new phases of the relations between Protestants and Roman Catholics are coming to the front. Speaking of an edition issued from its own office, the *Mirror* says :

“The pages of this brochure unfold to the readers one of the most glaringly conceivable contradictions existing between the practice and theory of the Protestant world, and unsusceptible of any rational solution, the theory claiming the Bible alone as the teacher, which unequivocally and most positively commands Saturday to be kept ‘holy,’ whilst their practice proves that they utterly ignore the unequivocal requirements of their teacher, the Bible, and occupying Catholic ground for three centuries and a half, by the abandonment of their theory, they stand before the world to-day the representatives of a system

the most indefensible, self-contradictory, and suicidal that can be imagined.

* * * * *

The arguments contained in this pamphlet are firmly grounded on the Word of God, and having been closely studied with the Bible in hand, leave no escape for the conscientious Protestant except the abandonment of Sunday worship and the return to Saturday, commanded by their teacher, the Bible, or unwilling to abandon the tradition of the Catholic Church, which enjoins the keeping of Sunday and which they have accepted in direct opposition to their teacher, the Bible, to consistently accept her in all her teachings. Reason and common sense demand the acceptance of one or the other of these alternatives. Either Protestantism and the keeping of holy Saturday, or Catholicity and the keeping of Sunday. Compromise is impossible."

Shrink from such conclusions as much as they may, Protestants cannot escape the facts, and the logic on which these conclusions rest.

INTRODUCTORY.

The last ten years have developed many events and influences calculated to advance the interests and power of the Roman Catholic Church in the United States. Within this time the Catholics of America have entered upon an active and aggressive policy. The World's Fair, and the Religious Congresses of 1893, gave ample opportunity for extending and exalting Catholic influence. That opportunity was wisely and faithfully improved. Men of great ability, suavity, and skill have been kept at the front. Much has been done and is being done to assert the historical and logical right of Roman Catholicism to pre-eminence and control in the United States. All this is plain even to the careless observer.

The Sabbath question has always been a point of much strategic value, between Protestants and Catholics. Cardinal Gibbon's book, "Our Christian Heritage," p 495-505 (published in 1889), treats the question with great ability and shrewdness, and in a manner calculated to draw all Protestant defenders of Sunday into the Catholic net, not only disarmed, but flattered that the Catholics are coming to the Protestant position.

In the late "Sunday-Rest Congress" at Chicago, a paper by Cardinal Gibbons, and an address by Archbishop Ireland, tended strongly in the same direction. It is not too much to say, that in a good degree the Catholics captured the Sunday-Rest Congress, as they did much else at Chicago. At the same time, and as a significant part of their far-reaching program, there appeared in the columns of the *Baltimore Mirror*, usually regarded as the mouthpiece of the Cardinal, a series of articles upon the Sabbath question, running from September 9th to 30th. The opening article of this series reviewed the situation briefly, the claims of the Israelites, and of Sabbath-keeping Christians, and the various attitudes which Protestants have taken concerning the World's Fair. The *Mirror* states its purpose as follows:

"Our purpose in throwing off this article, is to shed such light on this all-important question (for were the Sabbath question to be removed from the Protestant pulpit the sects would feel lost, and the preachers be deprived of their 'Cheshire cheese') that our readers may be able to comprehend the question in *all its bearings*, and thus reach a clear conviction."

* * * * *

INTRODUCTORY.

“Neither is the discussion of this paramount subject above the capacity of ordinary minds, nor does it involve extraordinary study.
 “It resolves itself into a few plain questions, easy of solution:

- “1st. Which day of the week does the Bible enjoin to be kept holy?
 “2d. Has the New Testament modified by precept or practice the original command?
 “3d. Have Protestants, since the sixteenth century, obeyed the command of God by keeping ‘holy’ the day enjoined by their infallible guide and teacher, the Bible; and if not, why not?
 “To the above three questions we pledge ourselves to furnish as many intelligent answers, which cannot fail to vindicate the truth and uphold the deformity of error.”

It is evident that Catholics believe the time to be ripe for the full and aggressive announcement of their right to be recognized as the originators and defenders of Sunday-observance. In the *Mirror* editorials they have served due notice on Protestants that whatever support the Catholic Church gives Sunday, acting in union with Protestants, is given to it as a contribution. They openly announce, and cor-

rectly, too, that Sunday keeping is thoroughly unprotestant, and that no Protestant can be consistent who does not keep the Sabbath as the Bible commands. Seventh-day Baptists have been saying this from the time of the English reformation until now; and we rejoice that Catholics have so openly served this notice on Protestants, to quit the premises or acknowledge the authority of the owner. It is time for Protestants to pay rent or vacate.

Having thus cleared the ground for action, the *Mirror* opens the second article as follows. It forms extremely interesting and instructive reading for Protestants. Each article is preceded by the following head lines:

ARTICLE SECOND FROM "MIRROR."

"THE CHRISTIAN SABBATH." "THE GENUINE OFF-
SPRING OF THE UNION OF THE HOLY GHOST AND THE
CATHOLIC CHURCH, HIS SPOUSE.—THE CLAIMS OF PROT-
ESTANTISM TO ANY PART THEREIN PROVED TO BE
GROUNDLESS, SELF-CONTRADICTORY, AND SUICIDAL."

But faith, fanatic faith, once wedded fast,
Is some dear falsehood, hugs it to the last.

—Moore.

Conformably to our promise in our last issue, we proceed to unmask one of the most unpardonable inconsistencies of the Biblical rule of faith. Lest, however, we be misunderstood, we deem it necessary to premise that Protestantism recognizes no rule of faith, no teacher save the "Infallible Bible." As the Catholic yields his judgment in spiritual matters implicitly and with unreserved confidence, to the voice of his church, so, too, the Protestant recognizes *no teacher but the Bible*. All his spirituality is derived from its teachings. It is to him the voice of God addressing him through His sole inspired teacher. It embodies his religion, his faith and his practice. The language

NOTE.—That the reader may see exactly what the *Mirror* says, we give the argument as presented in three articles, entire, verbatim, and without interruption by comment.

of Chillingworth: "The Bible, the whole Bible, and nothing but the Bible, is the religion of Protestants," is only one form of the same idea multifariously convertible into other forms, such as "The Book of God," "The Charter of Our Salvation," "The Oracle of Our Christian Faith," "God's Text-Book to the Race of Mankind," etc., etc. It is, then, an incontrovertible fact that *the Bible alone* is the teacher of Protestant Christianity. Assuming this fact, we will now proceed to discuss the merits of the question involved in our last issue. Recognizing what is undeniable, the fact of a direct contradiction between the teaching and practice of Protestant Christianity—the Seventh-day Adventists [and Seventh-day Baptists] excepted—on the one hand, and that of the Jewish people on the other; both observing different days of the week for the worship of God, we will proceed to take the testimony of the premises, *viz.*, the testimony of the teacher common to both claimants, the Bible. The first expression with which we come in contact in the Sacred Word is found in Gen. 2d chapter, 2d verse: "And on the seventh day He (God) rested from all His work which He had made." The next reference to this matter is to be found in Exodus, 20th chapter, where God commanded the seventh day to be kept, *because* He had Himself rested from the work of creation on that

day; and the sacred text informs us that *for that reason* He desired it kept, in the following words: "*Wherefore*, the Lord blessed the seventh day and sanctified it." Again, we read in the 31st chapter, 15th verse: "Six days you shall do work; in the seventh day is the Sabbath, the rest holy to the Lord." Sixteenth verse: "*It is an everlasting covenant*," "and a perpetual sign," "for in six days the Lord made heaven and earth, and in the seventh He ceased from work."

In the Old Testament reference is made one hundred and twenty-six times to the Sabbath, and all these texts conspire harmoniously in voicing the will of God commanding the seventh day to be kept, because God Himself *first kept it*, making it obligatory on all as "*a perpetual covenant*." Nor can we imagine anyone foolhardy enough to question the identity of Saturday with the Sabbath or seventh day, seeing that the people of Israel have been keeping the Saturday from the giving of the Law, A. M. 2514, to A. D. 1893, a period of 3,383 years. With the example of the Israelites before our eyes to-day, there is no historical fact better established than that referred to, *viz.*, that the chosen people of God, the guardians of the Old Testament, the living representatives of the only divine religion hitherto, had, for a period of 1,490 years anterior to Christianity, preserved by



weekly practice the living tradition of the correct interpretation of the special day of the week, Saturday, to be kept "holy to the Lord," which tradition they have extended by their practice to an additional period of 1,893 years more, thus covering the full extent of the Christian dispensation. We deem it necessary to be perfectly clear on this point for reasons that will appear more fully hereafter. The Bible—the Old Testament—confirmed by the living tradition of a weekly practice for 3,383 years by the chosen people of God, teaches, then, with absolute certainty, that God had, Himself, named the day to be "kept holy to Him"—that the day was Saturday, and that any violation of that command was punishable with death. "Keep you my Sabbath, for it is holy unto you; he that shall profane it shall be put to death; he that shall do any work in it, his soul shall perish in the midst of his people." Exodus 31 : 14.

It is impossible to realize a more severe penalty than that so solemnly uttered by God Himself in the above text on all who violate a command referred to no less than one hundred and twenty-six times in the Old Law. The ten commandments of the Old Testament are formally impressed on the memory of the child of the biblical Christian as soon as possible, but there is not one of the ten made more emphat-



ically familiar, both in Sunday-school and pulpit, than that of keeping "holy" the Sabbath-day.

Having secured with absolute certainty the will of God as regards the day-to be kept holy, from His sacred Word, *because* He rested on that day, which day is confirmed to us by the practice of His chosen people for thousands of years, we are naturally induced to inquire *when and where* God changed the day for His worship, for it is patent to the world that a change of day has taken place, and inasmuch as no indication of such change can be found within the pages of the Old Testament, nor in the practice of the Jewish people who continue for nearly nineteen centuries of Christianity obeying the written command, we must look to the exponent of the Christian dispensation, *viz.*, the New Testament, for the command of God cancelling the old Sabbath, Saturday.

We now approach a period covering little short of nineteen centuries, and proceed to investigate whether the supplemental divine teacher—the New Testament—contains a decree cancelling the mandate of the Old Law, and at the same time, substituting a day for the divinely instituted Sabbath of the Old Law, *viz.*, Saturday; for, inasmuch as Saturday was the day kept, and ordered to be kept by God, *divine authority alone*, under the form of a cancelling decree.

could abolish the Saturday covenant, and another divine mandate, appointing by name another day to be kept "holy," other than Saturday, is equally necessary to satisfy the conscience of the Christian believer. The Bible being the only teacher recognized by the biblical Christian, the Old Testament failing to point out a change of day, and yet another day than Saturday being kept "holy" by the biblical world, it is surely incumbent on the reformed Christian to point out in the pages of the New Testament the new divine decrees repealing that of Saturday and substituting that of Sunday, kept by biblicals since the dawn of the Reformation.

Examining the New Testament from cover to cover, critically, we find the Sabbath referred to sixty-one times. We find, too, that the Saviour invariably selected the Sabbath (Saturday) to teach in the synagogues and work miracles. The four Gospels refer to the Sabbath (Saturday) fifty-one times.

In one instance, the Redeemer refers to Himself as "the Lord of the Sabbath," as mentioned by Matthew and Luke, but, during the whole record of His life, whilst invariably keeping and utilizing the day (Saturday), *He never once hinted at a desire to change it.* His apostles and personal friends afford to us a striking instance of their scrupulous observance of it *after*

His death, and whilst His body was yet in the tomb. St. Luke, 23d chap., 56th verse, informs us: "And they returned and prepared spices and ointments, *and rested on the Sabbath-day according to the commandment.*" "But on the first day of the week, very early in the morning (Easter Sunday), bringing the spices they had prepared." The "spices" and "ointments" had been prepared Good Friday evening, because "the Sabbath drew near." 54th verse. This action on the part of the personal friends of the Saviour, proves beyond contradiction, that, *after His death*, they kept "holy" the Saturday, *and regarded the Sunday as any other day of the week.* Can anything, therefore, be more conclusive than that the apostles and the holy women never knew any Sabbath but Saturday, up to the day of Christ's death?

We now approach the investigation of this interesting question for the next thirty years, as narrated by the evangelist, St. Luke, in his Acts of the Apostles. Surely some vestige of the cancelling act can be discovered in the practice of the apostles during that protracted period.

But, alas! We are once more doomed to disappointment. *Nine times* do we find the Sabbath referred to in the "Acts," but it is the *Saturday* (the old Sabbath). Should our readers desire the proof, we

refer them to chapter and verse in each instance. Acts, 13c., 14v.; again, same chapter, 27v.; again, 42v.; again, 44v. Once more, 15c., 31v. Again, 17c., 2v.; again, 18c., 4v. "And he (Paul) reasoned in the synagogue *every Sabbath*, and persuaded the Jews and the Greeks." *Thus the Sabbath (Saturday) from Genesis to Revelation! ! !* Thus it is impossible to find in the New Testament the slightest interference by the Saviour, or His apostles, with the original Sabbath, but on the contrary, an entire acquiescence in the original arrangement; nay, a *plenary endorsement* by Him, whilst living, and an unvaried, active participation *in the keeping of that day and no other by the apostles*, for thirty years after His death, as the Acts of the Apostles have abundantly testified to us.

Hence, the conclusion is inevitable, *vis.*, that, of those who follow the Bible as their guide, the Israelites and Seventh-day Adventists [and Seventh-day Baptists], have the exclusive weight of evidence on their side, whilst the biblical Protestant has not a word in self-defense for his substitution of Sunday for Saturday. More anon.

THIRD ARTICLE.

When his Satanic Majesty, who was "a murderer from the beginning," "and the father of lies," undertook to open the eyes of our first mother, Eve, by

stimulating her ambition, "you shall be as gods, knowing good and evil," his action was but the first of many plausible and successful efforts employed later, in the seduction of millions of her children. Like Eve, they learn too late, alas! the value of the inducements held out to allure her weak children from their allegiance to God. Nor does the subject-matter of this discussion form an exception to the usual tactics of his sable majesty.

Over three centuries since he plausibly represented to a large number of discontented and ambitious Christians the bright prospect of the successful inauguration of a "new departure," by the abandonment of the Church instituted by the Son of God, as their teacher, and the assumption of a new teacher—*the Bible alone*—as their newly-fledged oracle.

The sagacity of the evil one foresaw but the brilliant success of this mancurer. Nor did the result fall short of his most sanguine expectations.

A bold and adventurous spirit was alone needed to head the expedition. Him his Satanic Majesty soon found in the apostate monk, Luther, who, himself, repeatedly testifies to the close familiarity that existed between his master and himself, in his "Table Talk," and other works published in 1558 at Wittenberg, under the inspection of Melancthon. His collo-

quies with Satan on various occasions, are testified to by Luther himself—a witness worthy of all credibility. What the agency of the Serpent tended so effectually to achieve in the Garden, the agency of Luther achieved in the Christian world.

“ Give them a pilot to their wandering fleet,
 Bold in his art, and tutored to deceit;
 Whose hand adventurous shall their helm misguide
 To hostile shores, or overwhelm them in the tide.

As the end proposed to himself by the Evil One in his raid on the Church of Christ was the destruction of Christianity, we are now engaged in sifting the means adopted by him to ensure his success therein. So far they have been found to be misleading, self-contradictory and fallacious. We will now proceed with the further investigation of this imposture.

Having proved to a demonstration that the Redeemer, *in no instance*, had, during the period of His life, deviated from the faithful observance of the Sabbath (Saturday), referred to by the four Evangelists fifty-one times, although He had designated Himself “ Lord of the Sabbath,” He never having *once*, by command or practice, hinted at a desire on His part to change the day by the substitution of another; and having called special attention to the conduct of the Apostles and the holy women, the very evening of His death, securing beforehand spices and ointments

“ to be used in the embalming of His body the morning after the Sabbath (Saturday), as St. Luke so clearly informs us ; (Luke 24th chapter, 1st verse.) thereby placing beyond peradventure, the divine action and will of the Son of God during life by keeping the Sabbath steadfastly; and having called attention to the action, of His living representatives after His death, as proved by St. Luke; having also placed before our readers *the indisputable fact* that the Apostles for the following thirty years (Acts) never deviated from the practice of their divine Master in this particular, as St. Luke (Acts 18th chapter, 4th verse) assures us: “ And he (Paul) reasoned in the synagogues *every Sabbath* (Saturday), and persuaded the Jews and the Greeks.” The Gentile converts were, as we see from the text, equally instructed with the Jews, to keep the Saturday, having been converted to Christianity on that day, “ the Jews and the Greeks ” collectively.

Having also called attention to the texts of the Acts (9), bearing on the exclusive use of the Sabbath by the Jews and Christians for thirty years after the death of the Saviour as the *only* day of the week observed by Christ and His Apostles, which period *exhausts the inspired record*, we now proceed to supplement our proofs that the Sabbath (Saturday) enjoyed this

exclusive privilege, by calling attention *to every instance* wherein the Sacred Record refers to the first day of the week.

The *first* reference to Sunday after the resurrection of Christ is to be found in St. Luke's Gospel, 24th chapter, from 33 to 40 verses and in St. John's, 20th chapter, 19th verse.

The above texts themselves refer to the sole motive of this gathering on the part of the apostles. It took place on the day of the resurrection (Easter Sunday), not for the purpose of inaugurating "the new departure" from the old Sabbath (Saturday) by keeping "holy" the new day, for there is not a hint given of prayer, exhortation, or the reading of the Scriptures, but it indicates the utter demoralization of the apostles by informing mankind that they were huddled together in that room in Jerusalem "*for fear of the Jews,*" as St. John, above quoted, plainly informs us.

The second reference to Sunday is to be found in St. John's Gospel, 20th chapter, 26th to 29th verses: "And after eight days, the disciples were again within, and Thomas with them." The resurrected Redeemer availed himself of this meeting of all the apostles to confound the incredulity of Thomas, who had been absent from the gathering on Easter Sun-

day evening. This would have furnished a golden opportunity to the Redeemer to change the day in the presence of all his apostles, but we state the simple fact that, on this occasion, as on Easter Day, not a word is said of prayer, praise or reading of the Scriptures. The third instance on record, wherein the apostles were assembled on Sunday, is to be found in Acts, 2d chapter, 1st verse: "The apostles were all of one accord in one place." (Feast of Pentecost—Sunday.) Now, will this text afford to our Biblical Christian brethren a vestige of hope that Sunday substitutes, at length, Saturday? For when we inform them that the Jews had been keeping *this Sunday* for 1500 years, and have been keeping it eighteen centuries after the establishment of Christianity, at the same time keeping the weekly Sabbath, there is not to be found either consolation or comfort in this text. Pentecost is the 50th day after the Passover, which was called the Sabbath of weeks, consisting of seven times seven days; and the day after the completion of the 7th weekly Sabbath-day, was the chief day of the entire Festival, necessarily Sunday. What Israelite would not pity the cause that would seek to discover the origin of the keeping of the first day of the week to his Festival of Pentecost, that has been kept by him yearly for over 3,000 years? Who but the

Biblical Christian, driven to the wall for a pretext to excuse his sacrilegious desecration of the Sabbath, always kept by Christ and His Apostles, should have resorted to the Jewish Festival of Pentecost for his act of rebellion against his God, and his teacher, the Bible?

Once more, the Biblical apologists, but for the change of day, call our attention to the Acts, 20th chapter, 6th and 7th verses: "And upon *the first day of the week*, when the disciples came together to break bread," etc. To all appearances, the above text should furnish some consolation to our disgruntled Biblical friends, but, being a Marplot, we cannot allow them even this crumb of comfort. We reply by the axiom: "*Quod probat nimis, probat nihil.*" "What proves too much, proves nothing." Let us call attention to the same Acts, 2d chapter, 46th verse: "And they, continuing *daily* in the Temple, and breaking bread from house to house," etc. Who does not see at a glance, that the text produced to prove the exclusive prerogative of Sunday, vanishes into thin air—an *ignis fatuus*—when placed in juxtaposition with the 46th verse of the same chapter? What the Biblical Christian claims by this text *for Sunday alone*, the same authority, St. Luke, informs us was *common to every day of the week*: "And they, continuing *daily*

in the Temple, and breaking bread from house to house."

One text more presents itself apparently leaning towards a substitution of Sunday for Saturday. It is taken from St. Paul's 1 Ep. Cor. 16th chapter, 1st and 2d verses.

"Now concerning the collection for the saints." "On the first day of the week, let every one of you lay by him in store," etc. Presuming that the request of St. Paul had been strictly attended to, let us call attention to what had been done each Saturday during the Saviour's life, and continued for thirty years after, as the Acts inform us.

The followers of the Master met "*every Sabbath*" to hear the word of God; the Scriptures were read "*every Sabbath-day*." "And Paul as his manner was to reason in the Synagogue *every Sabbath*, interposing the name of the Lord Jesus," etc., Acts 18th chapter, 4th verse. What more absurd conclusion than to infer that reading of the Scriptures, prayer, exhortation, and preaching, which formed the routine duties of *every Saturday*, as has been abundantly proved, were over-
- *er day of the week?*

In order to appreciate fully the value of this text under consideration, it is only needful to recall

the action of the Apostles and holy women on Good Friday before sundown. They bought the spices and ointments after He was taken down from the cross; they suspended all action until the Sabbath "holy to the Lord" had passed, and then took steps on Sunday morning to complete the process of embalming the sacred body of Jesus. Why may we ask did they not proceed to complete the work of embalming on Saturday? Because they knew well that the embalming of the sacred body of their Master would interfere with the strict observance of the Sabbath, the keeping of which was paramount, and until it can be shown that the Sabbath-day *immediately preceding the Sunday of our text* had not been kept (which would be false, inasmuch as *every Sabbath had been kept*) the request of St. Paul to make the collection *on Sunday* remains to be classified with the work of the embalming of Christ's body, which could not be effected on the Sabbath, and was consequently deferred to the next convenient day, *viz.*: Sunday, or the first day of the week.

Having disposed of every text to be found in the New Testament referring to the Sabbath (Saturday), and to the first day of the week (Sunday), and having shown conclusively from these texts, that, so far, not a shadow of pretext can be found in the sacred vol-

ume for the Biblical substitution of Sunday for Saturday; it only remains for us to investigate the meaning of the expressions "Lord's Day" and "Day of the Lord" to be found in the New Testament, which we propose to do in our next article, and conclude with opposite remarks on the incongruities of a system of religion which we shall have proved to be indefensible, self-contradictory and suicidal.

FOURTH ARTICLE.

"Halting on crutches of unequal size,
One leg by truth supported, *one by lies,*
Thus sidle to the goal with awkward pace,
Secure of nothing but to lose the race."

In the present article we propose to investigate carefully a new and the last class of proofs assumed to convince the Biblical Christian that God had substituted Sunday for Saturday for His worship in the New Law, and that the Divine will is to be found recorded by the Holy Ghost in the Apostolic writings.

We are informed that this radical change has found expression, over and over again, in a series of texts in which the expression "The day of the Lord," or, "The Lord's day," is to be found.

The class of texts in the New Testament, under the title "Sabbath," numbering 61 in the gospels,

Acts and Epistles, and the second class, in which "the first day of the week," or Sunday, having been critically examined (the latter class numbering nine) and having been found not to afford the slightest clue to a change of will on the part of God as to his day of worship by man, we now proceed to examine the third and last class of texts relied on to save the Biblical system from the arraignment of seeking to palm off on the world, in the name of God, a decree for which there is not the slightest warrant or authority from their teacher, the Bible.

The first text of this class is to be found in the Acts of the Apostles, 2d chapter, 20th verse: "The sun shall be turned into darkness, and the moon into blood, before that great and notable *day of the Lord shall come.*" How many Sundays have rolled by since that prophecy was spoken? So much for that effort to pervert the meaning of the sacred text from the judgment day to Sunday! The second text of this class is to be found in the 1st Epistle to the Corinthians, 1st chapter, 8th verse: "Who also shall confirm unto you, the end that you may be blameless *in the day of our Lord Jesus Christ.*" What simpleton does not see that the Apostle here plainly indicates the day of judgment? The next text of this class that presents itself, is to be found in the same Epistle, 5th chapter, 5th

verse: "To deliver such a one to Satan for the destruction of the flesh, that the spirit may be saved *in the day of the Lord Jesus.*" The incestuous Corinthian was, of course, saved on the *Sunday next following!* How pitiable such a make-shift as this! The fourth text, 2d Corinthians, 1st chapter, 13th and 14th verses: "And I trust ye shall acknowledge even to the end, even as ye also are ours in the day of our Lord Jesus." *Sunday, or the day of judgment, which?* The fifth text is from St. Paul to the Philippians, 1st chapter, 6th verse: "Being confident of this very thing, that he who hath begun a good work in you, will perfect it *until the day of Jesus Christ.*" The good people of Philippi, in attaining perfection *on the following Sunday*, could afford to laugh at our modern rapid transit!

We beg leave to submit our sixth of the class, *viz.*, Philippians, 1st chapter, 10th verse, "That he may be sincere and without offense unto *the day of Christ.*" That day was *next Sunday*, forsooth! not so long to wait after all. The seventh text, 2d Epistle Peter, 3d chapter, 10th verse. "But *the day of the Lord* will come as a thief in the night." The application of this text to Sunday passes the bounds of absurdity. The eighth text, 2d Epistle Peter, 3d chapter, 12th verse. "Waiting for and hastening unto *the coming of the day of the Lord*, by which the heavens being on fire, shall

be dissolved," etc. This day of the Lord is the same referred to in the previous text, the application of both of which to *Sunday next* would have left the Christian world sleepless the next Saturday night.

We have presented to our readers eight of the nine texts relied on to bolster up, by text of scripture, the sacrilegious effort to palm off the "Lord's-day" for Sunday, and with what result? Each furnishes *prima facie* evidence of the last day; referring to it directly, absolutely and unequivocally.

The ninth text wherein we meet the expression "the Lord's-day," is the last to be found in the Apostolic writings. The Apocalypse or Revelation, first chapter, tenth verse, furnishes it in the following words of St. John: "I was in the spirit on the Lord's-day;" but it will afford no more comfort to our Biblical friends than its predecessors of the same series. Has St. John used the expression previously in his Gospel or Epistles? Emphatically *no*. Has he had occasion to refer to Sunday hitherto? Yes! twice. How did he designate Sunday on these occasions? Easter Sunday was called by him, chapter twenty, first verse, (St. John's Gospel), "*The first day of the week.*" Again, chapter twenty, nineteenth verse, "Now when it was late that same day, *being the first day of the week.*" Evidently, although inspired, both in his Gospel and

Epistles, he called Sunday "the first day of the week." On what grounds, then, can it be assumed that he dropped that designation? Was he *more inspired* when he wrote the Apocalypse, or did he adopt a new title for Sunday, because it was now in vogue? A reply to these questions would be supererogatory, especially to the latter, seeing that the same expression had been used eight times already by St. Luke, St. Paul and St. Peter, *all under Divine inspiration*, and surely the Holy Spirit would not inspire St. John to call Sunday the Lord's-day, whilst He inspired Sts. Luke, Paul and Peter, collectively, to entitle the day of Judgment, "the Lord's-day." Dialecticians reckon amongst the infallible motives of certitude, the moral motive of analogy or induction, by which we are enabled to conclude with certainty from the known to the unknown; being absolutely certain of the meaning of an expression uttered eight times, we conclude that the same expression can have the same meaning only, especially when we know that on the nine occasions the expression was *inspired by the Holy Spirit*.

Nor are the strongest intrinsic grounds wanting to prove that this, like its sister texts, contains the same meaning. St. John (Apoc., first chapter, tenth verse) says: "I was in the spirit on the Lord's-day;"

but he furnishes us the key to this expression, chapter four, first and second verses. "After this I looked and behold a door was opened in heaven." A voice said to him: "Come up hither and I will show you *the things which must be hereafter.*" Let us ascend in spirit with John. Whither? Through that "door in heaven," to heaven. And what shall we see? "The things that must come to pass hereafter," chapter four, first verse. He ascended in spirit to heaven. He was ordered to write, in full, his vision of what is to take place antecedent to and concomitantly with the "Lord's-day" or the day of Judgment; the expression "Lord's-day" being confined in Scripture to the day of Judgment exclusively.

We have studiously and accurately collected from the New Testament every available proof that could be adduced in favor of a law cancelling the Sabbath-day of the Old Law, or one substituting another day for the Christian dispensation. We have been careful to make the above distinction, lest it might be advanced that the 3d [4th] commandment was abrogated under the New Law. Any such plea has been overruled by the action of the Methodist Episcopal Bishops in their Pastoral, 1874, and quoted by the New York *Herald* of same date of the following tenor: "The Sabbath instituted in the beginning and con-

firmed again and again by Moses and the prophets, *has never been abrogated*. A part of the moral law, not a part or tittle of its sanctity has been taken away." The above official pronouncement has committed that large body of Biblical Christians to the permanence of the 3d [4th] commandment under the New Law. We again beg leave to call the special attention of our readers to the 20th of "the 39 articles of religion" of the book of common prayer, "It is not lawful for the church to ordain anything that is contrary to *God's written word*."

CONCLUSION.

We have in this series of articles taken much pains for the instruction of our readers to prepare them, by presenting a number of *undeniable facts* found in the Word of God, to arrive at a conclusion absolutely irrefragable. When the Biblical system put in an appearance in the 16th century, it not only seized on the temporal possessions of the church, but in its vandalic crusade stripped Christianity, as far as it could, of all the sacraments instituted by its founder, of the Holy Sacrifice, etc., retaining nothing but the Bible which its exponents pronounced *their sole teacher* in Christian doctrine and morals. Chief amongst their articles of belief was, and is to-day, the permanent necessity of keeping the Sabbath holy. In fact,

it has been for the past 300 years *the only article* of the Christian belief in which there has been a plenary consensus of Biblical representatives. The keeping of the Sabbath constitutes the sum and substance of the Biblical theory. The pulpits resound weekly with incessant tirades against the lax manner of keeping the Sabbath in Catholic countries as contrasted with the proper, Christian, self-satisfied mode of keeping the day in Biblical countries. Who can ever forget the virtuous indignation manifested by the Biblical preachers through the length and breadth of our country, from every Protestant pulpit, as long as the question of opening the World's Fair on Sunday was yet undecided, and who does not know to day that one sect, to mark its holy indignation at the decision, has never yet opened the boxes that contained its articles at the World's Fair.

These superlatively good and unctuous Christians, by conning over their Bible carefully, can find their counterpart in a certain class of unco-good people in the days of the Redeemer, who haunted him night and day, distressed beyond measure, and scandalized beyond forbearance, because He did not keep the Sabbath in as straight-laced a manner as themselves.

They hated him for using common sense in refer-

ence to the day, and he found no epithets expressive enough of His supreme contempt for their pharisaical pride. And it is very probable that the Divine mind has not modified its views to-day anent the blatant outcry of their followers and sympathizers at the close of this 19th century. But when we add to all this, the fact that whilst the Pharisees of old kept the *true Sabbath*, our modern Pharisees counting on the credulity and simplicity of their dupes, *have never once in their lives kept the Sabbath* which their Divine Master kept to His dying day, and which His Apostles kept, after His example, for thirty years afterwards, according to the Sacred Record.

This most glaring contradiction involving a deliberate sacrilegious rejection of a most positive precept is presented to us to-day in the action of the Biblical Christian world. The Bible and the Sabbath constitute the watch-word of Protestantism; but we have demonstrated that it is *the Bible versus their Sabbath*. We have shown that no greater contradiction ever existed than their theory and practice. We have proved that neither their Biblical ancestors nor themselves have ever kept one Sabbath-day in their lives. The Israelites and Seventh-day Adventists [and Seventh-day Baptists] are witnesses of their weekly desecration of the day named by God so repeatedly,

and whilst they have ignored and condemned their teacher, the Bible, they have adopted a day kept by the Catholic Church. What Protestant can, after perusing these articles, with a clear conscience, continue to disobey the command of God, enjoining *Saturday to be kept*, which command his teacher, the Bible, from Genesis to Revelation, records as the will of God?

The history of the world cannot present a more stupid, self-stultifying specimen of dereliction of principle than this. The teacher demands emphatically in every page that the Law of the Sabbath be observed every week, by all recognizing it as "the only infallible teacher," whilst the Disciples of that teacher have not once for over 300 years observed the Divine precept! That immense concourse of Biblical Christians, the Methodists, have declared that the Sabbath has never been abrogated, whilst the followers of the Church of England, together with her daughter, the Episcopal Church of the United States, are committed by the 20th Article of Religion, already quoted, to the ordinance that the church cannot lawfully ordain anything "*contrary to God's written word.*" God's written word enjoins His worship to be observed on *Saturday*, absolutely, repeatedly, and most emphatically, with a most positive threat of death to him who disobeys. All the Biblical sects occupy the

same self-stultifying position which no explanation can modify, much less justify.

How truly do the words of the Holy Spirit apply to this deplorable situation! "*Iniquitas mentita est sibi.*"—"Iniquity hath lied to itself." Proposing to follow *the Bible only* as teacher, yet, before the world, *the sole teacher*, is ignominiously thrust aside and the teaching and practice of the Catholic Church—"the mother of abominations," when it suits their purpose to so designate her—adopted, despite the most terrible threats pronounced by God Himself against those who disobey the command, "Remember to keep holy the Sabbath."

Before closing this series of articles, we beg to call our readers' attention once more to our caption introductory of each, *viz.*: 1st—The Christian Sabbath, the genuine offspring of the union of the Holy Spirit, with the Catholic Church, His spouse. 2d—The claim of "Protestantism to any part therein proved to be groundless, self-contradictory and suicidal."

The first proposition needs little proof. The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her Divine Mission, changed the day from Saturday to Sunday. We say by virtue of her Divine Mission, because He who called Himself the "Lord of the Sabbath," en-

dowed her with His own power to teach, "he that heareth you, heareth me;" commanded all *who believe in Him to hear her*, under penalty of being placed with the "heathen and publican," and promising to be with her to the end of the world. She holds her charter as teacher from him—a charter as infallible as perpetual. The Protestant world at its birth found the Christian Sabbath too strongly entrenched to run counter to its existence; it was therefore placed under the necessity of acquiescing in the arrangement, thus implying the Church's right to change the day, for over 300 years. The Christian Sabbath is therefore *to this day* the acknowledged offspring of the Catholic Church as Spouse of the Holy Ghost, without a word of remonstrance from the Protestant world.

Let us now, however, take a glance at our second proposition, with *the Bible alone* as the teacher and guide in faith and morals. This teacher *most emphatically forbids any change in the day for paramount reasons*. The command calls for a "*perpetual covenant*." The day commanded to be kept by the teacher *has never once been kept*; thereby developing an apostacy from an assumedly fixed principle, as self-contradictory, self-stultifying, and consequently as suicidal as it is within the power of language to express. Nor are the

limits of demoralization yet reached. Far from it. *Their pretence* for leaving the bosom of the Catholic Church was for apostacy from the truth *as taught in the written word*. They adopted the written word as their sole teacher, which they had no sooner done than they abandoned it promptly as these articles have abundantly proved, and by a perversity as wilful as erroneous, they accept the teaching of the Catholic Church in direct opposition to the plain, unvaried and constant teaching of their sole teacher in the most essential doctrine of their religion, thereby emphasizing the situation in what may be aptly designated "*a mockery, a delusion and a snare.*"

Should any of the Rev. Parsons, who are habituated to howl so vociferously over every real or assumed desecration of that pious fraud, *the Bible Sabbath*, think well of entering a protest against our logical and scriptural dissection of their mongrel pet, we can promise them that any reasonable attempt on their part to gather up the "*disjecta membra*" of the hybrid, and to restore to it a galvanized existence, will be met with genuine cordiality and respectful consideration on our part. But we can assure our readers that we know these Reverend howlers too well to expect a solitary bark from them in this instance.

And they know us too well to subject themselves to the mortification which a further dissection of this anti-scriptural question would necessarily entail. Their policy now is to "lay low," and they are sure to adopt it.

REMARKS.

The foregoing indictment of Protestantism, which closes with language more forceful than elegant, cannot be successfully denied. Essentially, if not in every particular, it rests on solid facts in history and indisputable logical conclusions. If it be answered that Sunday was observed more or less before the papacy was organized, the fact remains that Sunday does not appear until the influx of Greek and Roman influences had begun the work of undermining and driving out the Sabbath. Destructive no-lawism opened the way for the introduction of the doctrine of "church authority," and thus, of Sunday. This combination of fundamental errors made the development of Roman Catholicism not only possible, but unavoidable. Whoever does not draw the line of pure primitive Christianity, at or before the middle of the second century, is hopelessly caught by the currents which swept Western Christianity into the sea of Roman Catholicism. Hence it is that the Roman Catholic has firm ground for the "historic argument in favor of his system, as being germinally present, or as actually developed, from, and after 150 A. D. Therefore a Catholic may well speak with

confidence which involves both denunciation and satire, when he discusses the Protestant position concerning the Bible and Sunday.

The charge is true which the *Mirror* brings against Protestant clergymen, that they deal in generalities only, avoiding the vital issue between themselves and Romanists, when discussing the Sabbath question. They do the same when confronted by the claims of the Sabbath as presented by Sabbath-keeping Christians and Israelites.

Puritanism in England was forced to its compromise position between the hot firing of Roman Catholicism on one hand and the Seventh-day Baptists on the other hand. Afraid to take either extreme, Nicholas Bownde, the father of the "Puritan Sunday" theory, invented the compromise of a "transferred" fourth commandment. He did not attempt any biblical defense of this theory, but with lofty assumption simply declared that the day of the Sabbath had been changed. Dr. Bownde's book appeared in 1565 A. D. The first thirty-five pages of it are devoted to proving the primeval, perpetual and universal character of the Sabbath. His argument is identical with that of the English Seventh-day Baptists, who were his contemporaries. He closes this argu-

ment by a comparison between the Jews, as keepers of the Sabbath, and the Gentiles of their time, as follows:

“And when all the Gentiles round about said that they worshiped every one of them the true God (and yet they did not thus know him by his word and by his works, and therefore made him but an idol), they by their practice in observing that *seventh day* did show that they did know him aright, and so made him known unto others; the glory of which work had been obscured and darkened if they had changed *the number of that day*, which the Lord in wisdom left to his church to be observed in the policy and discipline of it, when he might have appointed some other, that so the benefit of our creation might always with praise be remembered in the church, according as it is said in the words of the commandment: *In six days the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day; therefore the Lord blessed the Sabbath-day and hallowed it*, which in the verse going before he calleth *the seventh day*. Ex. 20: 11. Thus we learn that God did not only bless it, but blessed it for this cause; and so we see that the Sabbath must needs be still upon *the seventh day*, as it always hath been.”

Up to this point Dr. Bownde writes wholly as a Seventh-day Baptist would write. His argument in favor of the Sabbath as a permanent and universal fact in history, as on the seventh day of the week only, and as obligatory upon all men through all time, is sustained with great skill and force. Each claim presented is based upon the divine origin of the seventh day of the week as the Sabbath. The sharpness of his logic, and the accuracy of his conclusions, along the main line, logically forestall any effort to remove the Sabbath from the seventh day.

Dr. Bownde would not have written thus had he seen any other basis possible for anything permanent or authoritative in the matter of the Sabbath. The Romish theory, whether in its original form or as slightly modified by the reformatory movement up to the date when he wrote, had no basis outside of tradition and civil law; and, as Dr. Bownde suggests, other days were held in higher reverence than the Sunday. The discussion of the question by the English Seventh-day Baptists on one side and the Churchmen on the other, had cleared the ground until all saw that there were but two logical positions; one resting on tradition and civil law, rejecting the Sabbath and putting Sunday and other church-ap-

pointed days in its stead; the other resting on the plain command of God, accepting the Sabbath and rejecting Sunday. With a clear grasp, thus far, Dr. Bownde follows the safe and positive line of truth. But, unable to break away from the popular practice, and poisoned by anti-Jewish prejudice, he must essay the impossible, and proceed to murder his own arguments by attempting to remove the Sunday to the foundation on which God has firmly fixed the Sabbath. One can scarcely keep from smiling to see with what lofty dogmatism Dr. Bownde attempts to escape from the dilemma in which he had placed himself. After insisting through thirty-five pages that the Sabbath is an universal and primeval institution, fixed upon the seventh day of the week, because of God's example and commandment, and "*that the Sabbath must needs still be upon the seventh day, as it always hath been,*" we are treated in the next breath to the following paragraph :

"And upon this seventh day that we now keep."

"But now concerning this very special *seventh day*, that now we keep in the time of the gospel, that is well known that it is not the same it was from the beginning which God himself did sanctify, and whereof he speaketh in this commandment, for it was the

day going before ours, which in Latin retaineth its ancient name, and is called the *Sabbath*, which we also grant, but so that we confess, it must always remain. never to be changed any more, and that all men must keep holy this seventh day, and none other, which was unto them not *the seventh*, but the first day of the week, as it is so called many times in the New Testament, and so it still standeth in force, that we are bound unto the *seventh day*, though not unto the very seventh. Concerning the time and persons by whom and when the day was changed, it appeareth in the New Testament that it was done in the time of the apostles, and by the apostles themselves, and that together with the day, the name was changed, and was in the beginning called the *first day of the week*, afterwards the *Lord's-day*."

The first sentence in this remarkable paragraph, purporting to present a reason for the change, declares the change *is not in accordance with the commandment of God, nor with his example*. This frank confession of disobedience, in fact, if not in purpose, is followed, in the same sentence, by the dogmatic assertion, "That all men must keep holy this seventh day, and none other, which was unto them, not the *seventh*, but the first day of the week, as it is called so many times

in the New Testament, and so it still standeth in force, that we are bound unto the seventh day, though not unto that very seventh." The boomerang of retro-active logic, and the self-condemnation of honest admission, are here totally destructive.

In view of Dr. Bownde's admissions, the charges of the Roman Catholics are seen to be both just and accurate. In attempting to transfer the fourth commandment to Sunday, as an improvement upon the "church authority" theory of the Catholics, Dr. Bownde and his coadjutors did, in slightly different form, the same thing which they so bitterly condemned in the Catholics. The test of years has revealed the weakness and falseness of the Protestant compromise, and it is no wonder that when modern "Sabbath reformers" turn to the Romanists for help, the *Mirror* castigates them, while it smiles to see them forced back to the Catholic position. Conquerors usually exult. It may be like adding insult to injury, but Protestantism has no escape. New devices may

NOTE.—Dr. Bownde's book has been out of print for a long time. The library of the Seventh-day Baptist University, at Alfred Centre, N. Y., has a copy, and the book was reprinted, entire, in the *Sabbath Outlook* in its quarterly form, under the editorship of the writer, beginning with January, 1890. The files containing this reprint can be obtained from the publishers of this volume.

be invented yet, but all will end where Dr. Bownde began, at the foot of the granite fact that Sunday is not the day which God ordained, and that it is the day which the traditions of the Catholic Church have established. Ignored or denied, facts remain unmoved by rhetoric or denunciation.

Puritanism transferred the trial of this compromise theory to the new world, where an open field and more favorable auspices gave ample opportunity and bright promise of success. But the theory was intrinsically self-destructive. It lacked the vitality and consistency of genuine Protestantism, which, as the *Mirror* truthfully says, demands, as the Seventh-day Baptists of England demanded at the close of the 16th century, the observance of the Sabbath according to the commandment of God in the Decalogue. The irresistible logic of events has carried Sunday back to the Catholic position, and the majority of its defenders, among Protestants, are now invoking the aid of the Catholic Church, whose "Continental Sunday" they so freely denounce, for the salvation of the "American Sabbath." A few years since, the managers of the American Sabbath Union enrolled Cardinal Gibbons and eight millions of Catholics as its strong allies in favor of National Sunday legislation.

Later, the same men denounced Catholics for refusing to go beyond the "Catholic position." Cardinal Gibbons sent a paper to the late "Sunday-rest Congress" in Chicago, upon "The Place of Sunday in Christianity," which Dr. Atterbury declared set forth the doctrines of the evangelical Protestants on that question. The appeal to the civil law, and the claim that the "Civil Sabbath" is peculiarly a Christian institution, and that its observance is the special sign that this is a Christian nation, historically and logically, are Roman Catholic principles. In fact, and to a great extent in outward form, Protestants are surrendering their untenable position and going over to the Roman Catholic camp. The *Mirror* may well exult.

The appearance of the editorials given in the foregoing pages at this juncture of affairs, is a part of the carefully planned and wisely executed scheme to "make America Catholic." Roman Catholics have begun to draw the net around Protestants in many ways. They yield, or seem to yield, to Protestant ideas, enough to disarm suspicion, but never enough to thwart their purpose of gaining the United States for the "Only True Church." Those Protestants who prefer to go back to the "Mother of Harlots," the "Great Red Dragon," the "Terrible Antichrist,"

etc., etc., rather than to go still further back to the example of Christ and His apostles, will be taken home swiftly and without expense. Rome has room for them, and she will gladly pay the bills accruing from the transfer.

The Seventh-day Baptists have been giving warning on this question for more than two hundred years in the United States and in England, from the moment when the compromise was announced; and, through their scattered but never extinct denominational progenitors, they have sounded the alarm in all the centuries, back to the time when the paganizing of early Christianity began the work of eliminating the Sabbath and introducing the Sunday. In later years the Seventh-day Adventists have joined in this warning; and the Israelites, in all lands and in all the centuries since Sinai, have borne continual and permanent testimony to the meaning of the fourth commandment.

These pages go forth in behalf of that great fundamental truth, the *actual supremacy of the Bible in all matters of Christian faith and practice*. If our position be rejected there is no escape from the demands of Roman Catholicism. The only change that will ever come to Sunday will be a continued return to its nor-

mal character, as an institution of the Roman Catholic Church. The days of the Puritan compromise are past. Roman Catholics see this. They have quietly waited until Protestants, frightened and helpless have been driven to them for aid. They can well afford to say, as did the Giant Despair to Pilgrim, "I found you on my premises, and therefore you are imprisoned."

No honorable man can blame Roman Catholics for their course. In history and in logic Sunday belongs to them: Sunday observance is as un-Protestant as is the "Mass," or the "Confessional." He who denies this now will be forced to admit it by-and-by.

What of the future? The choice lies between the Sabbath as Christ left it, and as the development of Spiritual Christianity now demands it, and the ecclesiastical civil Sunday as the Catholic Church has developed it. Beyond that no prophecy is now needed. Struggle as they may there is no other alternative for Protestants. Facts will not budge before speculative theories or sophistical rhetoric.

Bigots and narrow-minded men will sneer at what is here written. Some will continue to deride "Saturday," and to ignore the fourth commandment. These will the sooner drift into the Catholic fold, or

